CORONA REGIS AUREA

BENEDICTIONIBUS D[illegible]

TANQU[illegible]

Gemmis Pretiosis Inſignita:

OR,

The Kings Crown of Pure Gold, beſet with Gods Bleſsings, as with moſt Precious Jewels.

In a SERMON on *Pſalme* 21. 3. as it was intended and begun, but ſince finiſhed in a ſmall Treatiſe: by reaſon of ſome Additions intermingled; not ſo proper for the Pulpit.

By JOHN CROMPE *the Elder, Vicar of* Thornham *in* KENT, *and Maſter of Arts of* C. C. C. Cantab.

1 Pet. 2. 13, 14. *Submit your ſelves to every Ordinance of Man for the Lords ſake, whether it be unto the King as Supream, &c.*

2 Sam. 19. 27. & 14. 17. *For my Lord the King is an Angel of God in hearing of good and bad.*

Chriſoſtome Homilia 6. ad Populum Antiochenum.

Si Judicialia ſuſtuleris Tribunalia omnem vitæ noſtræ ordinem ſuſtuliſti & ſicut; ſi Gubernatorem a navi ſeperaveris, ſchapham ſubmerſiſti, & ſi ducem ab exercitu abducas; vinctos hoſtibus tradidiſti milites. Ita ſi principes de civitatibus abſtuleris: Feris irrationabilibus; magis irrationabilem degemus vitam inter nos mordentes, & nos devorantes: pauperiorem potentior, manſuetiorem audacior.

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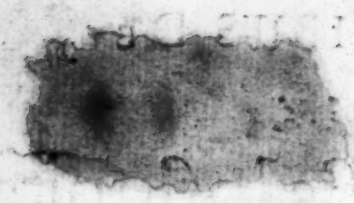

To the High and Mighty

CHARLES the II,

Great Monarch of theſe three *Weſtern* Iſlands, *England*, *Scotland* and *Ireland*, Defender of the Faith, &c. All Grace, Peace, Plenty and Proſperity be multiplied in this Life, and Glory accumulated in the Life to come.

Moſt Gratious and Dread Soveraign,

IT *is ſaid to be the pious property of Great Princes*, non minus libenter parva accipere, quam magna dare, diiſque non ſolum Thure; ſed etiam mola ſalſa litari. *Which emboldens me to come forth with my Mite, and fling it into the large Treaſury of your Majeſties far greater Offerings, at this Solemnity of your Highneſſe Coronation, as deſirous to adde (though but a ſmall Cake, and that not*

mingled

mingled with Frankincense neither, but made of course Meal only) to the Triumph (yet not a grain to the Trouble) of this Day. To which purpose I have resolved of Brevity in this my Epistolar Address to your Highnesse, as having learned, that Brevitas diis grata (etiam Terrestribus.) *And as for this small present which I bring (this little Sermon (in part,) and part Treatise hereunto annexed) I dare not submit it to your Majesties (Judicious) but only Favourable Censure and Construction, since the Faults and Imperfections thereof proceed not* ex Amore erroris, sed ab errore Amoris & obsequii, *only to your Highnesse Name and Fame. For which (my pardon being obtained and procured at your hands) as the Primitive Christians prayed for their thrice worthy Emperors of those times, so shall I not cease to supplicate in behalf of your Highnesse,* vitam Majestati tuæ prolixam, Imperium securum, domum Tutam exercitus Fortes: Senatum Fidelem, populum probum Regnumque Tranquillissimum. *Tertullian Apologet.*

So prayes Your Majesties most
humble and long suffering Subject,
and poor Minister of the Gospel.

John Crompe the Elder.

Pſal. XXI. III.

For Thou didſt prevent him with liberal Bleſſings, and didſt ſet a Crown of pure Gold upon his Head.

IT is obſerved, that all the Pſalms of *David* are compriſed in two words, *Hoſanna* and *Halleluiah*, Supplication and Gratulation, Bleſſed be God, and God bleſs; as being, for the greateſt part, either prayſes of God for eſcaping Miſeries, or Prayers to him to procure and obtain Mercies: ſince Prayer ſollicites, and never gives over till it ſpeeds of its deſires; and Praiſe commemorates the goodneſs of the gift, and celebrates the glory of the Giver.

Now this Pſalm is of the later ſort, It is *Pſalmus Gratulatorius*, as *Tremelius* obſerves, a Pſalm of

Thanks-giving; conſiſting of a propoſition and a narration. The Firſt in the two firſt Verſes, and the ſecond from thence to the end of the twelfth Verſe; and then the concluſion in the laſt, *Be thou exalted O Lord in thy ſtrength, ſo will we ſing and praiſe thy power.*

In the Narration the cauſes of the Gratulation are laid down, particularly deſcribing and ſetting forth the works by which God did declare his ſtrength, power, and ſalvation: And of this there are two degrees expreſt, The one in that he gave unto his Servant *David*, not only the things he deſired, in the ſecond verſe, ſaying, *Thou haſt given him his hearts deſire, and haſt not denyed him the requeſt of his Lips*; but alſo more than he required, as in this third verſe, and ſo forward to the end of the narration. *For thou didſt prevent him with liberal bleſsings*, as in ſetting a Crown of pure gold upon his Head, and in giving him a long life, even for ever and ever, *&c. as there follows.*

But I ſhall confine my diſcourſe unto the third verſe only, which I have read unto you in theſe words, *Thou didſt prevent him with Bleſsings*, and thoſe *liberal* ones, *and didſt ſet a Crown upon his Head*, and that of gold, yea laſtly *of pure gold*; which ſhall ſerve at this time for the Three Parts of this Text. Of which in order.

I. *Thou didſt prevent him with bleſsings, and thoſe liberal ones.*

In moſt of the Pſalms there is a double or two-fold Argument, *viz.* Hiſtorical and Allegorical, Literal and Myſtical: Let us therefore break the bone of the Letter, and then we ſhall find the marrow of the meaning and myſtery in this Text.

Now then we are to take notice, that the bone, or ſhell, or cover of the matter here, is *David*, the tem-

temporal and earthly King of *Iſrael*: Of which outſide, notwithſtanding, the marrow and kernel is Chriſt Jeſus, the Heavenly and everlaſting King of *Jeruſalem* above; of both which the words of this Text are warrantable and juſtifiable, *That God hath prevented him with his bleſsings, and ſet a Crown of pure Gold upon his head.* For the Angel tells *Mary*, That God ſhall give unto her Son (which ſhould be the *Meſsias*, and now to be born of her) the Throne of his Father *David*, *Luke* 1.32. which is therefore ſpoken, ſaith *Bernard*, *Quia hæc in qua* David *ſedebat temporaliter, eternæ illius gerebat imaginem.* That Throne on which *David* ſat temporally was but the figure and image of that other on which Chriſt ſhould ſit and reign eternally.

I ſhall, for the preſent, wave and decline the Myſtical and Allegorical ſenſe and meaning of theſe words, and take them only literally and morally, as ſpoken of *David* the King of *Iſrael*, and all his righteous ſucceſſors for ever after; & ſo may, not unfitly, be applyed to our moſt gracious Soveraign King *Charles* the ſecond, that now reigns and rules over us; whom God hath prevented alſo with liberal bleſsings, in ſeveral kinds, *and ſet a Crown of pure gold upon his head*, aſwell as upon the head of *David*. But let us take the words in order: *Thou didſt prevent him with bleſſings*: *Benedictionibus dulcedinis*, ſay the Antients, *benedictionibus Boni*, ſaith *Tremelius*, and the *Neotericks* or later Divines: both which we tranſlate liberal bleſſings, or bleſſings of goodneſs, and not unfitly, or without cauſe, ſince God doth prevent him (his Children eſpecially) many wayes with his bleſſings.

As firſt he prevents him by making him willing

and desirous to receive good at his hand, as *Austin* sayes, *prævenit ut velimus, sequitur ne frustra velimus*, He prevents him by making him willing, and he follows him also lest his former will should be in vain; as *Gregory* sayes of the Prodigal, spoken of *Luke* 15. He never had had any mind or will of returning to his natural fathers house, unlesse his heavenly Father had first secretly infused and inspired that will and desire into him; so that herein appeared Gods love, not that we loved him, but that he loved us first, saith the Apostle, and sent his Son to be a reconciliation for our sins, 1 *John* 4. 10. 2*ly*. God prevents man by forewarning him of evil or danger to come, and admonishing him secretly how to walk warily and wisely in his ways, as the Prophet sayes, Thine ears shall hear a word behind thee, saying, This is the way, walk in it, *Esay* 30. 21. And thus the light prevents the eye in seeing, according to that which is said, The light shineth in darkness, and the darkness comprehendeth it not, *John* 1. 5.

3*ly*. God prevents his children by hearing them before they call, for *desiderium & præparationem cordis eorum audivit auris tua Jehovah*; Gods ear heareth his children in their desires, and in the preparation of their hearts, *Psal.* 10. 11, as the Prophet likewise sayes, Before they call I will answer, and whiles they speak I will hear, *Esay* 65. 24. 4*ly*. God prevents his children by conferring and bestowing his blessings and benefits freely upon them. Since, not by the works of righteousness, which we had done, but according to his mercy he saved us, saith the Apostle, *Titus* 3. 5. Fiftly and lastly, by seeking them before they seek him, as it is said, The Son of man is come to seek that which is lost, *Luke* 19. 10. And

as

as it is ſaid of wiſdom, ſhe preventeth them that deſire her, that ſhe may firſt ſhew her ſelf unto them, *Sapient.* 6. 13. So much of the word prevented.

With bleſſings. And theſe conſiſting of divers particulars, as well privative as poſitive. As firſt in removing from his children all manner of evil, eſpecially the evil of ſin, according to that, *Benedictio illius quaſi fluvius inundabit*; His bleſſing ſhall run over as a ſtream, and moiſten the earth like a flood, *Eccleſiaſticus* 39. 22. now ſtreams and floods we know, carry down all filth and ſullage that lyes in the way before them; ſo doth Gods bleſſing the filth and ſullage of our ſins.

2*ly.* *In collatione gratiæ*, by conferring and beſtowing of his grace, as in *Iſaacs* bleſſing of *Jacob*, where it is ſaid, *Det tibi Deus de rore cæli, & de pinguedine terræ abundantiam*, God give thee of the dew of Heaven, and the fatneſs of the Earth, and plenty of Wheat and Wine, &c. *Gen.* 27. 28. 3*ly.* *In conſervatione gratiæ*, In the continuance of his grace; as in *Joſephs* bleſſing, *Deut.* 33. 9. The ſweetneſſe of Heaven be upon his Land, and the good will of him that dwelleth in the buſh &c. where many ſpecialties are ſet down, and particulars expreſſed, for five whole verſes together. 4*ly.* *In gratiæ multiplicatione*, In the multiplication and increaſe of his graces; as it is ſaid, the Earth that drinketh in the Rain that cometh upon it, and bringeth forth Herbs meet for them by whom it is dreſſed, receiveth bleſſing of God, *Heb.* 6. 7. to which purpoſe ſee alſo *Pſal.* 84. verſes 5. 6, 7. where it is ſaid, *Bleſſed is the man whoſe ſtrength is in the Lord: Etenim benedictionem dabit Legiſlator*, (as in the vulgar Latine) To whom the

Lawgiver ſhall give bleſſings, ſo that they ſhall walk from ſtrength to ſtrength till they appear before God in *Sion*. And in *Pſal.* 24. it is ſaid, He ſhall receive bleſſings from the Lord, and righteouſneſſe from the God of his Salvation, *verſe* 5. And laſtly, *in gloriæ largitione*, In crowning them with glory; as the Wiſe man ſayes, The bleſſing of the Lord is the wages of the godly, and he maketh his proſperity ſoon to flouriſh, *Eccl.* 11. 22.

And theſe are the bleſſings of the right hand of God, which the Prophet doth well and truly call *Benedictiones dulcedinis*, the alone bleſſings of ſweetneſſe and goodneſſe, ſince the other bleſſings, which are reckoned to be from the left hand of God, have evermore ſome bitterneſſe annexed, as conſiſting in riches, honours, pleaſures, and the like outward and worldly things, of which *Solomon*, the wiſeſt man that ever was, hath pronounced, vanity of vanities, all is vanity. *Eccl.* 1. 2. which is bitterneſſe, extreme bitterneſs indeed.

Now then it will be no difficult or hard matter to apply theſe things. Firſt to *David*, and then to His preſent Majeſty, our gracious King *Charles* the ſecond, both which have been anointed by the Lord, by ſhewing how they have been prevented by him likewiſe with liberal bleſſings of ſweetneſs and goodneſſe in all theſe kinds. As firſt for *David*, it is well known, how God prevented him, by taking him from following the Ewes great with young, and making him the Ruler of his People *Iſrael*, (ποιμενα λαου, as the Poet ſayes, *Paſtorem populi*) when he dream'd as little of a Kingdom, as *Saul* his Predeceſſour did, when he was ſeeking his fathers Aſſes. He prevented and preſerved him likewiſe from many trials, and troubles,

troubles, and in many dangers, with which he was incumbred and assaulted many times, as well from the fury and rage of *Saul* his professed enemy; as in and from the Rebellion of his Son and Servants, as they that peruse his story in the Bible may easily perceive.

In all which our renowned Soveraign King *Charles* the 2d. is no way behind or inferiour to him. But as his Father *Charles* the first (in his death particularly) is paralleld to our blessed Saviour Jesus Christ, in his dying upon the Crosse for our sins, by many learned pens and hands, so may our King not unfitly be paralleld to *David* in many passages and particulars of his life and condition. In all which the Lord hath prevented as well the one as the other, with his liberal blessings of sweetnesse and goodnesse in sundry kinds.

'Tis true they are not to be paralleld in their birth and breeding, since our Soveraign is not only the Son of Nobles, but of Kings also, and that in a long pedigree and descent of progenitors and Ancestors for many generations one after another, whereas *David* was but a keeper of sheep, & one following the Ewes with young, as you have heard already. But yet our King may be shewn unto you, and presented to your apprehension, as one deduced and brought from as great a degree of inferiority and meanes (without offence and scandal be it spoken) as keeping of sheep, if not a great deal more, as in sundy passages & particulars may be seen, before ever he could attain to his just rights, and height of Majesty and Dominion, that properly belongs unto him, now hath, and I doubt not, but for ever shall have amongst us.

To instance but in a few things after his flight from

Worcester,

Worceſter, in ſpeaking whereof, I ſhall take my riſe from the word Flight, it being a ſad and ſorrowful thing, when any man, much more a Prince, or more yet, a King of three Kingdoms, ſhall fly from or before the face of his enemies, as *Nehemiah* ſaid, (though in another caſe) ſhall ſuch an one as I flye? *Nehemiah* 6. 11.

And yet when it ſhall pleaſe God it ſhall be ſo (as in our Soveraigns caſe) this is with patience to be born withall. And in this flight he was fain to forſake his horſe too. That ſo we may ſee, God meant to ſtrip him of all outward and external hope and help, (as minding to be his alone defence himſelf) an horſe indeed being but a vain thing to ſave a man, neither can he deliver a man by his great ſtrength, *Pſal.* 33. 17. And therefore woe to them that truſt in horſes, or in any other worldly help, ſaith the Prophet, *Eſay* 3. 1, 2. *verſes*. Or ſay further we will flee away upon horſes, and ride upon the ſwifteſt; for though they do, yet their perſecuters ſhall be ſwifter, *verſe* 16. So that it was great wiſdom in his Majeſty to withdraw himſelf a little out of the way, and for the preſent to make a ſtand, that ſo he might ſee and rejoice in the power and ſalvation of his God as it is ſaid, *verſe* 1*ſt*. of this 21 *Pſalm*. Since God hath given his Angels charge of his children, to keep them in all their ways, and ſee that they hurt not their feet againſt a ſtone, *Pſal* 91. 11, 12. which is a Text of moſt ſweet comfort & conſolation to the child of God, there being not many ſweeter in the whole Bible. And yet the Devil would & did allege it in the temptation of Chriſt; as indeed, all his inſtruments the falſe teachers (whether Phanatical or Schiſmatical) do allege good Texts, though to bad purpoſes moſt

times.

times. But when Christs temptation was ended, it is said, that the Angels came and ministred unto him, so both in the depth of our Soveraigns temptations, and ever since his troubles have in a sort been ended, I doubt not but Gods Angels all along have ministred unto him likewise, and so will and shall continue unto the end. Although as yet they have been invisible to the eyes of men, but I hope before this discourse be throughly ended, to present some of them visible, even in humane shape, to all beholders.

But to proceed. The first stand that his Majestie made, after his former flight, was in a hollow Tree, that so you may see the truth of that old saying; *potest vir magnus e casa exire.* A King, or other great man may come out of a Cottage, or which is meaner, out of a Cave, as *David*, our Kings Type, when he was the designed King of *Israel*, did out of the Cave of *Adullam* first, 1 *Sam.* 22. 1. 3. yea 2*ly*. *e Cavea.* out of a very Cave, or hole under ground, in which he and his men were fain to hide themselves from the pursuit of *Saul*, 1 *Sam.* 24. 9. So likewise our Soveraign did not spare, when he was pursued by his implacable enemies, to find shelter, and take sanctuary, *in Cava quercu*, in an hollow tree; and a good shift too for the present, in such an exigent as his Majesty was put upon at that time. An Oak being a good shelter many times from great tempests and hideous storms, and an hollow Oak especially, if it be spacious, (such an one as we have in *Kent*, (commonly called Fishers Oak) in which Sir *Thomas Watson* upon a time hid 30 boys at once, and brought them forth thence one after another, to the delight and wonderment of his Majesties Grand-father, King *James* (going to his house at *Halsted* to Dinner) to

ſee ſo many children like ſo many chickens come from under an Hen & ſo many boyes like ſo many birds come fluttering together out of an hollow tree; ſuch an Oak I ſay, may be a good hiding place from violent purſuers, ſuch as hunted our gracious King at this time, to his deſtruction, if they could have got him.

But it was God that hid him, though the tree obſcured him for the time, *Si Deus nobiſcum quis contra nos*, If God be with us, who can be againſt us. Let us therefore if it pleaſe you, inſtead of CAVA, call it *SACRA QVERCVS*, an *Holy*, inſtead of an hollow Oak, being thus hallowed & ſacred by the entertainment & preſence of ſo great a Prince, the anointed of the Lord, about which alſo no doubt God had ſet a guard of Angels at that time, and therefore well deſerving a better Monument, (than I by my pen am able to ſet upon it) to perpetuate the remembrance of it to after ages. And ſo much ſufficeth for the Oak.

The next tryal of his Majeſty was, in that he was driven to take upon him the guiſe, or rather if you pleaſe the diſguiſe of a Serving-man, but yet this cannot be accounted a diſparagement to him, when we do conſider, that our Saviour Chriſt himſelf, took upon him the form of a Servant, for the good of his Church, and therefore our King may do the like for the good of his three Kingdoms. I but he rode before a Miſtreſſe. If he rode, ſurely it was a beginning of his exaltation, ſince now he was horſed once again, or was it becauſe he was a Servant, ſince this was the time in which Servants, and Princes go on foot, as *Solomon* ſayes, *Eccleſiaſtes* 10. 7. And thus our King had experience of both fortunes, of both eſtates. But ſhe was a Miſtreſſe, yea, and more than a Miſtreſſe, ſhe was a maſter too, a great and abſo-

late Maſter, yea, a very Lord of loyalty, one that when all the Kings Lords, and other friends and followers had deſerted and forſaken him, ſhe took him into her charge and cuſtody. When his ſtrong men ceaſed to fight, and remained in their holds, becauſe their ſtrength failed; ſo that they were like women, as the Propher ſaith, *Jerem.* 51. 30. Then the Lord raiſed up this faithful and valiant woman to become his Protectreſſe and Defendreſſe from further trouble at this time. So that if ever any in a good and religious ſenſe, might be ſtiled, *HIC MULIER*, This was ſhe, having ſo many of the heroick & maſculine vertues of thoſe four Fæmale worthies ſpoken of & magnified for their valiant acts, done to the good of Gods people, and their own Country, in the Scriptures. As firſt the wiſdom and bountifulneſs of *Abigayle*, in ſpeedily addreſſing her ſelf for the relieving and ſupplying the preſent neceſſity of his Majeſty, as the other in doing the like for *David* and his Servants 1 *Sam.* 25. 18. Secondly the piety of *Heſter*, in faſting and praying ſo fervently, for the good of her Country-men the Jews, till ſhe procured their proud, miſchievous, and malicious Adverſary, *Haman*, to be hanged on the ſame Gallows that he had ſet up for her innocent Uncle, *Mardocheus*, in his own houſe; *Eſther* 7. 10. Thirdly the reſolute courage of *Judith*, to undertake ſo dangerous, if not deſperate a deſign, as to invade the Camp of the enemies by night, that lay before her City ready to take it, till ſhe found opportunity, by her policy, to cut off *Holofernes* (the chief Captains) head, and cauſe it to be hanged on the higheſt place of the City Walls; *Judith* 14. 1. And laſtly, the valour of *Deborah*, that went into the battail her ſelf, and fought ſo courageouſly, till ſhe put

put *Sisera* to an absolute rout, whereby he came quickly to his end, by a nail and a hammer in his hand, lying weary and asleep in the Tent of *Jael*, *Judg.* 4. and then sang in praise to the Lord, *O my soul, thou hast marched valiantly*, *Judg.* 5. 21. 'Tis true, our vertuous and valiant Lady hath not done these things, *in specie*, in the same manner that those former have done, yet by her *valiancy* and resolution in his protection and defence: she hath been so far instrumental, as to put his Majesty into such a capacity, as whereby he hath since been enabled to do it himself, to bring his enemies also to the Gallows; and some of their heads to the City walls, insomuch that she likewise may sing, and say, *O my soul, thou hast marched valiantly.* And now I should come in the next place to her other March, with her royal Servant towards *Bristol*, but the way thither was so long and so dangerons, (by reason of enemies at all hands) that I know not how to follow them any further in that chase, as being altogether ignorant of what befell his Majesty in that Journey.

But I will endeavour in a few words to meet him at the next stage. For as he that kept *Israel*, so likewise he that keeps *England*, neither slumbers nor sleeps, but watcheth continually for the safety and protection of his Servants; especially his annointed ones, & in particular, for our Liege Lord, & dread Soveraign *Charles* the Second. In regard whereof he hath still so provided for him, that as one Guide leaves him, so another takes him, to convey him safe to some other Harbour for a time. And this (as I have been informed) was to the house of an old Prophet in *Wiltshire*, as *David* to *Ahimelech*, 1 *Sam.* 21. 1. So our *David* to Dr. *Hinchman*, with whom he found safe

shelter

shelter and succour for a time, because by Gods providence, there was no *Doeg*, no *Edomite* by, to tell tales to *Saul*, which cost *Abimeleck* and eighty four persons more, that wore Ephods their lives, 1 *Sam* 22. 18. Here his majesty I say, found good and peaceable entertainment for the present. But this *Dr.* had no Son to go along with the King (that I hear of) as *Abimeleck* had, *Abiathar* by name, that fled after *David*, who said unto him; *Abide with me and fear not, for he that seeketh my life, shall seek thy life also: for with me thou shalt be in safeguard.* 1 *Sam.* 22. 23. But our Soveraign (God be thanked) found other *Abiathars*, which if they went not with him, yet some followed after him, and abode by him, some till they dyed, * others till they returned with him, and have since seen him safely and happily seated in his Fathers Throne. And for Dr. *Hinchman*, I find him to be reported, a grave, loyal, learned, Orthodox, and painful Divine, who being such an Elder, as ruled well, and laboured formerly in the Word and Doctrine of the Gospel. the King hath thought fit to advance him to that double honour, the Apostle speaketh of, as worthy of it, 1 *Tim.* 5. 17. by making him Bishop of *Salisbury*, as he hath done to many other such worthies, since his coming home. For howsoever the Puritans have all along laboured to wrest this Text out of the Bishops hands: Yet there is scarce any one Text in the whole Bible, that speaks more home and punctually for their honour than this doth, as will be made plain in another place. In the mean time, I might yet follow his Majesty through a great many more difficulties and distresses, hazards and desperate dangers, as well by Sea as by Land; before we can set him in a safe Harbour, though in a forrein country. But yet

* Dr. Steward.

ſtill the Lord goes along with him. And ſo will and did continue in his many years exile and baniſhment from his native home: and paſſing through a world of troubles and tryals, yea, a very boiſterous Sea of ſorrows, driven to make many eſcapes from deſparate dangers and deſigns plotted and continued againſt his ſacred perſon in that time. In all which it cannot be denyed but that Gods liberal bleſſing of ſweetneſſe and goodneſſe ſtill waited and attended upon him, on all occaſions, ſometimes by detection of the danger; then by protection from it; then by ſubvention in it; and laſtly, by prevention before it. And thus *David* had his deliverances (great deliverances he calls them himſelf. *Pſal.* 18. 50.) As firſt his reſcue from the paw of the Lion, and Claw of the Bear in his very youth; then his deliverance from *Goliahs* Spear, and *Sauls* Javelin; *Achitophels* Counſel; *Doegs* Slander; *Shemei* his Rayling and Reviling; the mouth of the Sword; the Rebellion of his Subjects; and the like. So our gracious King *Charles* the Second, can parrallel and ſample him, in moſt, if not in all theſe particulars, being indeed, as the Prophet ſayes, *Titio ereptus ex igne*; A very Brand ſnatched or taken out of the Fire, *Zach.* 3. 2. or rather if you pleaſe, out of the Water too, ſince his deliverances have been out of both theſe Elements, as well miſtical as material, miſtical Fire of affliction; and waters of trouble; and material fire of the Sword; and waters of the Sea likewiſe. In all which ſince God hath prevented him with ſuch bleſſings of ſweetneſſe and goodneſſe, it will be time to begin to bethink our ſelves of ſetting the Crown upon his head. For in the multitude of his ſorrows, which he hath had in his heart; in his head; in his houſe; Gods comforts have ſtill refreſhed him.

Having

Having ever had, not only *Salutem pervenientem* (as in the Text) preventing mercies & bleſſings, as it were to forepriſe a danger, but *Salutem preparantem*, preparing mercies likwiſe, to meet with a danger when it cometh, according to that; *Thou didſt gird me with ſtrength unto the Battel. Pſal.* 18. 39. as alſo *Salutem ſuſcipientem*; an upholding mercy, to aſſiſt at a pinch in the danger, as *David* ſayes, *I was thruſt at ſore that I might fall*; Sed Dominus ſuſcipit me; *but the Lord upheld me. Pſal.* 118. 13. And yet further; *Salutem comfortantem*, comforting mercies; to ſtay him from relapſe, after the danger eſcaped, as *Pſal.* 89. 21. *My hand ſhall hold him up, and my Arm ſhall ſtabliſh him.*

And thus you ſee how many bleſſings of ſweetneſs and goodneſſe the Lord hath heaped upon the head of our dread Soveraign, and prevented him with all; and yet theſe are not all, theſe being only temporal and corporal, and in things of this life: whereas there are ſpiritual and eternal ones behind.

As firſt, by preventing and preſerving, yea, ſnatching him as it were from the fire and fury of the Scotch Covenant, and recovering him from the rage of their Lay-Preſbitery. A Beaſt, or if you pleaſe an Idol, or any other idle and unprofitable thing (which though the people doted upon, as they in the Prophets time did upon their Idols *Jerem.* 50. 38. Yet Queen *Elizabeth* diſtaſted it, King *James* deteſted it; and King *Charles* the firſt, dyed, becauſe his conſcience would not ſuffer him to yield unto it.

It is true, that it hath been ſaid, that our preſent Soveraign ſtumbled at this ſtone, and to this purpoſe hath been ſcandalized about it, but it is requiſite it ſhould be known, that it was not he, but the rage of a rude and turbulent multitude, and diſtempered

Army,

Army, that having first banished all his friends, followers, and Servants from him, that came out of the *low-Countries* with him into *Scotland*, as pretending to stand by him, and fight for him themselves, yet were violently bent to have thrown away their Arms, and threatned utterly to desert him, if in every thing he would not presently Act, and do as they would have him. And therefore the miscarriage of this Army at *Worcester*, could not so properly be termed a judgement upon his Majestie (as my self have heard it) as upon themselves, who were there utterly defeated and forced to fling away their Arms indeed, even by their enemies, to their shame and disgrace ever since, so that if it must be observed to be a judgement of God, it was upon them, not the King; who God be thanked, hath very well recovered his honour since, by Gods goodnesse towards him, in the mannagement of his escape for him: (but they never:) yea, so much honour hath his Majesty since regained, as to have *a Crown of Gold to be set upon his head*.

I must confesse that Gods judgements are ever just, but many times secret. Now, *cum velatum vides, quid quæris absconditum*; where the lidde of the Basket is shut, only to conceal that which is in it, why is any man so curious and inquisitive, as to desire to know what it is? As he that was to read a thing in the Prophet; his answer was, I cannot, for it is sealed, *Esay* 29. 11. Yet in this case, it hath pleased the Lord so far to disclose himself, and discover this secret by the successe at last; that this losse at *Worcester*, hath proved a judgement indeed to both the Armies. To the Scots Army first, that suffered in it, as I said before; and to the English Army next, that since have suffered for it, and for all other their rebellious

Actings,

Actings, as well before as after, againſt their lawful Soveraigns. The heads of many of the chief of them being now upon Poles; and the bodies of many of the reſt of them in ſeveral Priſons. And therefore men have been much over-ſeen, ſo peremptorily to faſten this judgement upon the King, whom God hath prevented with ſo many ſeveral bleſſings (as you have heard) ever ſince, eſpecially at ſuch a time. When no man had any leiſure to think of judgements paſt; ſeeing Gods bleſſing came ſo plentifully, and powerfully, ſhowering down upon us, in reſtoring our gracious King after ſo long an abſence, and exile from us; and now ſetting him upon his Fathers Throne. This ſurely is the Lords doing, and ought to be marvellous in our eyes. Marvellous indeed, that our *David* ſhould with one friend alone (one ſingle *Huſhay*) out-wit all the ſubtle and proud *Achitophels* of the contrary party. *Even to the ſcattering of their devices, & imaginations of their hearts, & pulling down their mighty ones from their ſins.* As the Virgin ſings. *Luke* 1.

If your patience will but give leave. I ſhall briefly lay before your eyes, and delineate unto you ſome few particulars of their great Counſels, by which you may take a skantlin of all the reſt. And I will begin with their laſt firſt. Their wiſe Committee of Safety: that yet were not ſo wiſe as to provide for their own ſafety and ſecurity at the laſt. Their robuſtious and ſtrong Council of Officers next, that notwithſtanding were not ſtrong enough to defend their own houſes, their own heads. The deep-ſighted, and politique-pated Republicans, in the third place, that were but *publicani Re, i. e.* poor Publicans indeed. The ſilly and ſimple Levellers in the fourth, that would be all Maſters, but no men; all Lords, and no Servants; all

Rich, and none Poor; though our Saviour Christ says, *The Poor you shall always have with you*, Mat. 26 11. The Active, nimble and stirring Agitators last that contrived all the villany at the first, among whom *Satan* was the chief, the Jesuite the next, the Anabaptists, and all other Sectaries and Fanaticks having their several turns and places likewise assigned, besides the Independant, and Lay Sir Iohn Presbyter, as neither the last nor least in this combination and conspiracy: All these, together with the High Court of Injustice that condemn'd the King; These for their State Counsels: And for Church causes they had their Synodical Assemblies, close Conventicles, Examiners, Tryers, and the like, and in each of these their Chair-men that sate by their turns, *in Cathedra Pestilentiæ*, in the Chair of Pestilence, or Scorners Chair, (if you please) A dangerous place to sit in long, yet *Hugh Peters* would needs sit in it so long, till it prov'd his bane at last. And thus their wisdom and knowledge have caused them to rebel, till they were wearied in the multitude of their Counsels, as the Prophet saith *Esay.* 47 10, 13 verses.

A great combination and gathering together yee see, as of *Corah* and his Company against our *Moses* and *Aarons*, our Church and State, our King and Bishops: It seems to me to be like that gathering together into the place, in the Hebrew called *Armageddon*, spoken of in the *Revelation*, whether the Unclean Spirits, like Frogs out of the mouth of the Dragon, and of the Beast, and of the false Prophet, were gathered together to be destroyed at the Batail of that great day of God Almighty, *Rev.* 16. *vers.* 13, 14, and 16. For the Lord did no sooner blow upon them and their Counsels with the breath of his

mouth,

mouth, but they were confounded and diſperſed preſently, according to that of the Prophet: *Inite conſilium, & diſſipabitur, decernite decretum & non ſtabit:* Take Counſel together, yet it ſhall be brought to nought, pronounce a Decree, yet it ſhall not ſtand, *Eſay.* 8 10. Since *Non eſt prudentia, non eſt conſilium*, &c. There is no wiſdom, nor underſtanding, nor counſel, no nor power neither againſt the Lord. *Prov.* 21 30. For he fruſtrateth the cogitations, and ſcattereth the devices of the Crafty, *Job* 5 12. Yea he ſo defeats their purpoſes, that their own Counſels ſhall caſt them down, *chap.* 18, 7. And they which attempt any thing, excluding God from their Counſel Table, *concipient quiſquilias, & ſtipulas parient*, ſaith the Prophet, ſhall conceive chaff, and bring forth ſtubble, ſo that the fire of their own breath ſhall devour them, *Eſay* 33, 11.

All which it hath pleaſed the Lord to bring to paſs upon the fore-ſpoken Counſels of our late Rebels, by the policy of that only Worthy, and ſingularly wiſeman the Lord General that now is; of whom it is well hinted in a place or two of that late, Loyal, Learned, and ingenious Treatiſe, called, *Soſtra Cantabrigienſia quod pia fraus Monacho non prius ulla fuit.* There was never any Monk that did rightly practice the leaſt Godly fraud till now.

Wee were wont to ſay, that *Cucullus non facit Monachum.* A Cowle or Hood did not make a Monk, but now we may ſay, that, *Monachus fecit Cucullum.* This *Monk* hath made an Hood wherein to hide and conceal the depth of his deſign without the leaſt diſcovery, till it had taken its wiſhed, deſired, and intended effect: He doubted not but that it might be lawfull for him, *Cretiſare cum Creta, & cum Pulpa*

cum fas pariter Vulpinarier, To make some shew of lying with those *Cretians*, to whom right down lying was their trade all along, and a little to play the Fox with those great Foxes, who being tyed together by the Tayles, had set all our Corn Fields on fire; it being an old Adage; *Fallere fallentem non est fraus*, To deceive the deceiver, it being no deceipt: since thus to overcome the Kings Enemies, was but to beat them at their own weapon, which was the greater honour to him that did it.

Thus the *Israelites*, under the pretence of borrowing, robbed the *Ægyptians* of their Jewels; and thus the same people of *Israel* were beguiled afterwards by the *Gibeonites* with musty victuals, mouldy bread, and old shooes: And thus *Jacob* beguiled *Esau* of his Fathers blessing with counterfeit Venison, and in his Brothers own Clothes. Yea thus *David* himself sent *Hushay*, before spoken of, on the like errand that our Grandee the Lord *Monk* hath been imployed in for our gracious King, viz. to break & bring to naught the secret and subtle Counsels of his Enemies, and all their *Achitophels*.

Now these, and divers others may be said to be *Stratagemata Sacra*, Holy Stratagems (if not Holy Frauds) howsoever not commanded, yet not punished by the Lord himself; but rather much improved by him, to the good of his Children many wayes: As in this particular, to our selves: He hath improved our Generals disguise to our manifest and manifold happiness in sundry kinds: As first in freeing and delivering us from civil War, and setling Peace and quietness again in our Land; Next in freeing and delivering also our Gracious King, and the rest of his Friends, Followers, and Alliances from

 Exile,

Exile and baniſhment; and reſtoring him to his Crown, and them to their ſeveral inheritances. And laſtly, in taking away from us all, even the whole three Kingdoms; the evil of Anarky and confuſion, and ſetling us again in the bleſſing of Monarchy, which is the very Government of heaven it ſelf. For thus ſaith the Lord, *I have raiſed up one from the North, and he ſhall come, from the East Sunne ſhall he call upon my name; and ſhall come upon Princes as upon clay, and as the Potter treadeth mire under his foot*, *Eſay* 41. 25. Thus the King out of the Eaſt, and General out of the North, have met together you ſee, to tread Gods enemies and their own under foot, even as the Potter treadeth his Clay.

Now if theſe be not bleſſings, and thoſe liberal ones too, to the King and all his people, let all the world judge. And yet there is one more behind, greater than all theſe, which may juſtly be termed the bleſſing of the right hand of God indeed. And that is, his Majeſties continuing conſtant in his Religion, in his Proteſtant and truly Chriſtian, yea and Catholick Principles, to the end of all his troubles, notwithſtanding the many & divers dangerous aſſaults, that he had to the contrary in ſeveral places, and by ſundry perſons, yet the Lord ſtill preſerved him; ſtill upheld him with his right hand, ſo that he might not, ſo that he did not fall.

I remember that I have heard, how King *Charles* the firſt, coming home out of *Spain* before he was married: He came to *white-hall* (the place of his Fathers abode at that time) by the way of *Lambeth-houſe*, where Arch-Biſhop *Abbot*, having before intelligence of his coming, came down to the water ſtairs to meet him, & congratulate his ſafe arrival, in health & ſoundneſs,

ſoundneſſe. To whom his Highneſſe replyed, that he thanked God he was well in body, and preſently clapping his hand upon his heart, cryed ſaying, and ſound here alſo (my Lord) that is in his Religion and faith toward God likewiſe; which well appeared through the whole courſe of his life afterward; and more at his death; and moſt of all ſince; in that monument of his piety and devotion left behind him, called Εικων Βαζιλικη, or the Pourtaiture of his ſacred Majeſty in his Solitudes and ſufferings; which is ſuch a piece, as will remain as a mirrour of his truly Chriſtian Religion to the worlds end: Since thereby it appears, that he had put upon him the whole Armour of God, as the ſhield of faith; the helmet of ſalvation; ſword of the ſpirit; breaſt-plate of righteouſneſs; his loyns girded about with verity; and feet ſhod with the preparation of the Goſpel of peace, as the Apoſtle ſaith, *Epheſ. 6. 14, 15, 16. verſes.*

O what a great bleſſing then hath God heaped upon this Iſland, if we would but conſider it, and value it aright: to have four ſuch Chriſtian and religious Proteſtant Princes to raign and rule over us, one after another, as Queen *Elizabeth*, King *James*, *Charles* the firſt, and now *Charles* the ſecond, all which have compleated already an whole Century, *i. e.* an hundred years and better.

In all which time Gods Church hath ſhined gloriouſly amongſt us in this Land, only in the laſt 20 years he hath hid his face from us for a time; as he threatned to his People *Iſrael*, becauſe of all the evil they had committed, *Deut.* 31, 17, 18. But now (his Name be ever bleſſed and prayſed for it) he hath reſtored to us again the Joy of our Salvation, as it ſaid *Pſal.* 51, 12. So that we doe ſee his righteouſneſs, and our

King his glory; as *Esay* 62, 2. And our Church, our Sion, and our Jerusalem shall be a Crown of glory in the Hand of the Lord, and a Royal Diadem in the Hand of our God; as *vers.* 3. It shall be no more said of her, *Forsaken*, neither shall it be said to our Land Desolate; but it shall be called *Heph-zibah* (*i. e.*) My delight is in her. And thy land *Beulah* (*i. e.*) maryed, for the Lord delighteth in thee, and thy Land shall have an Husband, *verse* 4. But our *Israel* hath been no Widow, nor our *Judah* from our God, from the Lord of Hosts, though our Land hath been filled with sin against the holy one of Israel: for that is, though we were forsaken for a time, yet we were not utterly cast off as though our Husband were dead, no not so; but I will marry thee unto me for ever in righteousnes, in judgement, in mercy, and in compassion, saith the Lord by another Prophet, *Hosea* 2 19. which mercy & Blessing of sweetnes & goodnes so well begun in us at this time, The Lord continue it unto us, even to perfection for ever and ever *Amen.*

And so I come to the second part of the Text, 2d. Part. *And did set a Crown of pure Gold upon his head.* *Sozomen* saith, *Coronam & purpuram Imperij esse Symbola*; That Crowns and purple garments are the ensignes and emblems of honour and Majesty; of Kingship and Empirie; Rule and Royalty; Dominion and Dignity.

Now there are *Coronæ militares*; as well as *Regales*: Military, as well as Regal and Royal Crowns, which are as it were Coronets and Garlands, and those of sundry sorts; to be set about the Hats and heads of martial and military men, *viz.* one named *Triumphalis*, which was first of Laurel or Bay leaves, but afterward of Gold, which the chief Captain wore

on

on his head, when he had won the day, against the common enemy; and his Souldiers had Garlands of Olive. Another called (*obsidionalis*) given for raising of a Siege; and this was of the grasse growing in the place where the Siege was. A third *Civica*, which was of Holly, which is always green, and this woven with Oaken leaves, & given to him, that by his valour and hardinesse, had saved a Citizen of *Rome* from taking. A fourth *Muralis*, made like unto battlements, and given for first scaling the walls, in the despite of the enemies. And then *Castrensis*, for first entring the Camp of the Enemy; And likewise *Navalis*, for him that first boarded the Adversaries Ship at Sea. And lastly, *Ovalis*, for the chief Captain, when the Victory was gotten without blood-shed. Now my Author sayes, that *Muralis*, *Castrensis*, and *Navalis*, were of Gold, but *Ovalis*, was of the little sweet bush called *Myrtus*, or the *Mirtle* tree. Now these being only Military, not Regal Crowns (such as the people crowned *Judith*, and her Maid, and the men of *Israel* withal, *Judith* 15. 13. I passe them over as more fit for his Majesties martial Worthies and Heroes, whether dead or alive, in their several times and places, and so little to my present purpose, that intend to speak only at this time (as my Text directs me) of Royal Crowns, and such as use to be set upon the heads of Kings.

Of which sort *Jupiter* is reported by some to be the first that ever wore any. To whom the Souldiers gave a Royal Crown, as a reward of his victory & triumph over the *Titans*. To which purpose the Priests of *Jupiter* are said to bring Bulls and Crowns to the Gates of *Lystra*, with which they would have offered sacrifice unto *Paul*, *Acts* 14. 13. Afterwards when

when Gods People the *Israelites* would needs have a King, as other Nations had round about them, then their Kings would have Crowns also, as the Kings of other Nations had. Hence we read that *David* having vanquished the King of *Rabbah*, took the Crown off his head, and found it the weight of a Talent of Gold, with pretious stones in it, and set it upon his own head; Though indeed before that, the *Amalakites* brought him *Sau's* Crown, which he said he took from his head when he slew him, 2 *Sam.* 1. 10.

Now whether that were a Crown of Gold or no, it is not expresst; but probably it was, because of the Bracelet which he brought with it, which was likewise upon *Sauls* Arm which no doubt was pretious also, as being worn by so great a Person as an ornament of his honour and renown: And therefore *Lyra* gives them the Title of *Insignia Regalia*, Royal Ensigns, or Emblemes of Majesty, in his notes upon the place: And saith elsewhere, That they sate upon the head of *Joash* the Kings Son; the Crown, *quo Reges Coronabantur*, wherewith the Kings were used to be Crowned, and which was kept in the Temple, 2 *Regum* 11, 12. And this Crown he calls, *Insigne Capitis Regum*, the ensign on the head of Kings: *in locum.* where it is farther said of *Joash*, that when they had put the Crown upon him, they gave him the Testimony, and made him King, and that they also anointed him, and clapping their hands cryed, GOD SAVE THE KING.

Now this Testimony which they gave him was the Law of God, which is a Kings chief charge, and whereby only his Throne is establisht, as the same *Lyra* still: So that he ought constantly and dili-

gently, *in eo studere & meditari*, &c. i. e. study and meditate of the same, and not only keep it himself, but cause others to keep it also.

And since I am fallen by this occasion of the solemnity of the Crowning of *Joash*, it will be no whit impertinent to our present purpose to enlarge a little feather upon it, by shewing how *Jehoiadah* after the Coronation was past, made a Covenant between the Lord, the King, and the People, That they should be the Lords People. Likewise between the King and the people, *verse* 17. whereby is described the confirmation of the enthroned and enstalled King: *per fœdus initum inter Deum & Regem:* as *Lyra* still sayes, by a mutual Covenant entred into; first, between God and the King: That both the King and people should maintain and observe the Law of God faithfully, and become his people unfeignedly, and sincerely without guile. And Secondly, between the King and his people; *ut populus, esset fidelis Regi*, that the people should become faithful to their King; *& Rex fideliter ageret ea quæ essent bona pro communitate populi*; That the King should faithfully act (or if you will enact) those things which should tend only to the common good of all his people. And so he should govern; and they obey in the fear of God, as the Marginal Notes do well expresse it. The first of these Covenants, *Tremelius* calls, *Ecclesiasticum Regis & populi cum Deo*; Ecclesiastical, or in causes appertaining to Religion, and the service of God; both from King and people; jointly and together. And the second, *Civile populi cum Rege*; Civil by a stipulation or promise past betwixt themselves of performing Acts only of righteousnesse and civill justice each to other. And these kinds of Covenants are ve-

ry requisite, and necessary; and ever lawful, where all three concurre, (God, King, and People) to the establishing and confirming of them, but not else, be they never so national, or seem they never so rational to the eyes of men. For bodies cannot be so compleat, as to accomplish any thing in this kind, without the head, which is their lawful King and Soveraign: well they may deform, but never reform any thing amisse; whether in Church or State, without him. But this is not my intended scope at this time, and therefore I return to my Text again, *Of setting the Crown of Gold upon the Kings head.*

Where, if any demand, why Kings Crowns are made only of Gold; My answer is, that as Gold is the chiefest among Metals, so it is fittest to beautyfie and adorn the chiefest among men; as are Kings, and Emperours, and the like. And besides, it is of a finer alloy than other Metals; since neither Tinne, Lead, Iron, Brasse, nor Silver (which is the next to it) are comparable with it; as it may appear, as in other particulars: so especially in this; That God himself, as he commended it for good, in the Creation, *Gen.* 2. 12. so he made most use of it; in the decoring, beautifying, and adorning, or setting out of the Tabernacle; which was the place that for that time, he appointed for his own worship and service. And about which though other precious things, were employed as Silver, Brasse, blue Silk, Purple, Scarlet, Onix stones, and the like, yet Gold is the first, and chiefest amongst them. The Ark also must be over-layed with pure Gold, both within and without, yea with a Crown of Gold round about, *verse* 11. *Coronam Auream*, the vulgar Latin calls it; and we also accordingly translate it. By which it appears, that

Gold, yea Crowns of Gold, and thoſe upon Kings heads too, are things of no novel invention, of no late device, but Scripture proof as authorized and allowed all along, even by God himſelf; and therefore let not any be ſo impudent and irreligious, as to kick and ſpurn againſt them; but ſince the Lord hath been pleaſed to ſet a Crown of Gold upon our gracious Kings head, let him in peace, plenty, and proſperity, wear it, and enjoy it, without murmuring and repining of any miſchievous and malicious enemies whatſoever. And let the Lord ſay to him, as to David in another *Pſalm.* *As for his enemies I will cloath them with ſhame, but upon himſelf ſhall his Crown flouriſh.* Pſal. 132. 18.

Concerning the purity of Gold ſpoken of in the Text: If I would enter into a diſcourſe about it; I might perhaps ſhew you ſome differenee and degrees of the Metal, as ſome tryed, ſome fined, ſome refined, ſome purged, ſome puryfied ſeven times in the fire, for ſuch expreſſions I find of it in the Scriptures, *Yea, Gold of Ophir, and Gold of Uphas. Jerem* 10. 9. The richeſt and beſt of all which, is moſt fitting for the beſt, and greateſt of men, to be decked and adorned withal, that is Kings and Emperours, and ſuch others the moſt magnificent perſons of the world. For as our Saviour himſelf ſaith; *They that wear ſoft cloathing, and are gorgiouſly apparelled, are in Kings houſes. Luk.* 7. 15. and *Math.* 11. 8. According to that alſo of the Pſalmiſt, *The Kings Daughter is all glorious within, her cloathing is of broydered Gold. Pſal.* 45. 13. And the Spouſe pronounces of her well beloved, *i. e.* Chriſt the King and Supreme head of his Church, that his head is as fine Gold, his locks curled, and black as a Raven, *Cant.* 5. 11. And thus God himſelf hath

bleſſed

blessed our gracious Soveraign, as with plenty of other blessings. So by *setting a Crown of pure Gold upon his head.*

Concerning the purity of the Crown of Gold; I will say no more at this time, than what the murthering Rebels themselves have hinted me unto, and that is; That by reason of the last Kings Crown, they were much scandalized; and took great offence at the fineſſe and purity of the metal, which made them consult together (not to keep it whole, as the Souldiers did about the seamlesse Coat of Christ) but how to share it, and divide it so equally among themselves, that each man might have a part, either to coyn or make Rings for themselves, with which they crowned their own bloody fingers; and adorned their murtherous hands, even with that rich spoil, which they had violently plucked from their Soveraigns head. It being the manner of some of them (as I have heard) when they were jolly, and amongst their Compeers, to shew this Gold, either in Rings, or stamped: and cry out unto the company; Oh what pure Gold is this, that was in the Tyrants Crown, as they most impiously, and blasphemously used to call him. But by this time it may be they find, that it had been better for them to have had Rings of Rushes; as Children and Babies use, or wich is worse, to have been hampered and shackled with Rings and Chains of Iron, as more fitting for mad, murtherous, and frantick Rebels, that thus have gloryed in their own shame, than such pure metal, as was inserted in that glorious Martyrs Crown.

I have read of some Imperial constitutions made in times past, which forbade the wearing of Gold Rings to all, but such as had a licence thereunto from the Emperour.

Emperour. Surely if this constitution had been in force amongst us, this licence had never been obtained, to have such Rings worn by such ungodly Villains as had killed their King. But I leave them all that are still alive, to the Kings just Laws, and the mercy of the Lord; God first granting them repentance unto life, and also true faith in the merits of Christ, that they may be saved; as *Simon Peter* bad *Simon Magus*, repent of his wickednesse, and pray to God, that if it be possible, the works of their hands, as well as the thoughts of their hearts, might be forgiven them. *Acts* 8. 22.

And so I return once more, to his gracious Majesty our dread Soveraign, with his three Crowns belonging unto him, in relation to his three Kingdoms, of *England*, *Scotland*, and *Ireland*. Adding one or two more belonging to his person, as properly as these last rehearsed to his head, which the Lord after all his other great blessings, hath likewise conferred and bestowed upon him. As first a Crown of righteousnesse & true Religion about his heart; next a Crown, or if you will, a girdle of holinesse about his loyns; Thirdly, a Crown of faithful Counsellours, & Nobles, worthy Heroes, and loyal Servants about his house, as the Poet says to the like purpose. *Consedere duces & vulgi stante Corona*; A Crown of wise, and able Lords sitting at his Council Table; and a Ring of trusty followers waiting continually at his Elbow; so that there is but one Crown more wanting unto him, that we can think of, to compleat his blessednesse in himself in this life, and our happinesse under him, and that is a good Wife; since as *Solomon* saith, *A vertuous woman is the Crown of her Husband*. *Prov.* 12. 4. Especially when she comes with her Children like

like Olive branches round about his Table, as *Pſal.* 128. 3. And when this is come to paſſe, then we may proceed to the next verſe. Lo thus is the man bleſſed that feareth the Lord, For the Lord out of *Sion* ſhall bleſſe thee, *i. e.* out of the Church, becauſe thou haſt, and doſt love *Sion*, which is the Church of God better than all the Gates and Walls of *Jeruſalem* beſides; wherefore thou ſhalt ſee the wealth and proſperity of *Jeruſalem* alſo; yea thou ſhalt ſee thy Childrens Children, and peace upon *Iſrael*, as there follows.

Now all theſe Crowns, yea all theſe bleſſings, in and with the Crown, are from the Lord, as the Text intimates; ſaying; *Tu poſuiſti*, It is thou O Lord, which haſt ſet this Crown of pure Gold upon his head. So ſaith another Prophet likewiſe, *Diadema Regis in manu Dei*, Thou ſhalt be a Crown of glory in the hand of the Lord, and a Royal Diadem in the hand of thy God. *Eſay* 62, 3. Which is ſo ſpoken, as if the Prophet ſaw an hand come down from heaven with a Crown in it, and ſet it upon the Kings head. And as the Crowns of Kings in general, ſo all their other Royalties (their *Regalia*) they are likewiſe from the Lord. As their Scepter or Rod in the firſt place, according to that, *Virga Dei in manibus ejus.* Gods Rod was in his hand; ſpoken of *Moſes*, *Exod.* 17. 9. Their Throne next; as that *Solomon* ſate upon Gods Throne, 1 *Chron*, 29. 24. Nay, long before, in the Law of nature, ſaith *Job*; *Reges in ſolio collocat, in perpetuum*; He takes Kings by the hand, and placeth them in the Throne, and that *in perpetuum*, there to ſit, in themſelves, and their Succeſſours for ever (as one obſerves.) Thirdly, their anointing alſo is the Lords, as it is ſaid in the *Pſalm*, *With my holy Oyl have I anointed him*; *Pſal.* 89. 20. ſpoken of *David*. And if the anointing be the Lords, then much more the Anointed. Now then if all theſe; their Crown, their Scepter, their Throne, their Anointing (as I ſay) be his; why then ſurely, their perſons, and their places are the ſame. And therefore let not any preſume to diſturb, or diſplace them, to wrong or to wring them in any the leaſt kind; no, not ſo much as to touch them, either with their hands, tongues, or pens, or any other way whatſoever, as we are forbidden in the Scriptures, where it is ſaid; *Touch not mine anointed, and do my Prophets no harm*; 1 *Chron.* 16. 22. and *Pſal.* 105. 15. To which purpoſe, *David* further ſaith, *God forbid that I ſhould lay my hand on the Lords*

Anointed, since no man can do that and be guiltless, 1 *Sam.* 26. 9. *&c.* Yea his heart smote him because he had cut off the Lap only of *Sauls* garment, 1 *Sam.* 24. 5. *David* then was no Rebel, but a loyal Servant and Subject, to *Saul* his Master, though he were a Tyrant. But though *David* were none, yet many such Servants and Subjects have been found in our dayes; you have heard of them already, I need not not remember you of them again. God make us all so wisely Religious, at the last, as to *Fear God, and honour the King*, as we are exhorted by the Apostle, 1 *Pet.* 2. 17. The first of which is more proper for another time; the latter more seasonable for this, *Honour the King*. Now four kinds of honour do properly appertain unto him; Reverence, Obedience, Fidelity, and Aid; All large Subjects to be dilated upon, yea too large indeed, for the close of a Sermon, or to be begun, now we are ready to make an end. I will therefore only crave this further increase of blessing upon our Gracious Soveraign, and his Royal Family, that now carries the Scepter & bears the sway amongst us; in the words of a modern Poet.

Stet domus hæc donec fluctus formica marinos.
Ebibat & totum testudo perambulet orbem.

Until a little, yea a very little Ant: shall drink the salt Sea (waters dry
And a slow Snail pace all the world; stand may this (Princely Family.

And for his Majesties own person, in the words of the Psalmist, let us once more pray, *That his enemies may be cloathed with shame, and upon himself, that his Crown may flourish, Psal.* 132. That as *Davids* Crown ever flourished till the first coming of Christ; so our Gracious Kings Crown may evet flourish till the second coming of Christ, either in himself, or his posterity, and then afterward his Royal Majesty may be everlastingly crowned with eternal happinesse in the life to come, through the merits of our blessed Lord and Saviour Jesus Christ; To whom with the Father and the Holy Ghost, be all honour and glory, power, praise, might, majesty, dignity, and dominion, now and for evermore, *Amen*.

S. D. G.

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